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BRIEF NOTES

Note on Kathāsaritsāgara 9. 7

At the opening of the second book of the Kathāsaritsāgara, in which the story of Udayana is begun, there is a passage that requires emendation, although Speyer has not dealt with it in his critical notes (*Studies about the Kathāsaritsāgara,* p. 154 ff.). On introducing Śatānīka, the grandfather of Udayana, the author says (taraṅga 9, v. 6 and 7)[1]:—

tasyām rājā śatānīkaḥ pāṇḍavānvayasaṃbhavaḥ
janamejayaputro 'bhūt pautro rājñaḥ parīkṣitaḥ
abhimanyuprapautrasya yasyādipuruṣo 'rjunaḥ.

This is translated by Tawney (1. 51), according to the text given above: 'In it [the city of Kauśāmbī] dwelt a king named Śatānīka, sprung from the Pāṇḍava family; he was the son of Janamejaya, and the grandson of king Parīkṣit, who was the great-grandson of Abhimanyu. The first progenitor of his race was Arjuna.'

The apparent omission of two generations between Parīkṣit and Abhimanyu is surprising, and is also in contradiction with the accounts of the Mahābhārata and the Purāṇas, which make Parīkṣit the son of Abhimanyu (see Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age,* p. 4). Read therefore in the third line *-prapautras tu,* 'and he (Śatānīka) was the great-grandson of Abhimanyu.' The corruption of the nominative into the genitive is easily explained by the influence of the following *yasya.*

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Name of the so-called deity Za-mal-mal

In the Chicago Syllabary recently published (Luckenbill, *AJSL* 23. 169 ff.), line 220 is read: *ba-a* | sign to be explained | *pi-sa-an-nu* | *ša* ^{d}*za-mal-mal šu-ma.*

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[1] Ed. Brockhaus, 1. 97; ed. Durgāprasād and Parab, p. 28 (Bombay, 1889). D's second edition (1903) is not accessible to me.

The name of the patron god of Kish who is identified with In-urta (Nin-IB), called *mâr rêštum ša E-kur* in the Hammurabi Code, and later 'the Marduk of battle,' has been read *Za-mà-mà,* and, as above, *Za-mal-mal.* The last word in the line of the Syllabary, namely, *šu-ma,* however, is to be understood as meaning that the sign in the name which has been read *mà* and *mal,* is here to be read *ba.* For the same expression cf. line 288 of the Yale Syllabary (Clay, *Miscellaneous Inscriptions,* 53: 288), which reads: *ur-ta* | sign to be explained | *u-ra-šu* | *ša* ^{d}*Nin-IB šu-ma,* which means that the sign *IB* or *urašu* in ^{d}*Nin-IB* is to be read *ur-ta.*[1] The complete name, however, is to be read *Nin-urta* or *(N)in-urta.* In late times, according to a well-established law, the *r* passes into *š,* and the name is reproduced in Aramaic characters אנושת, which represents *In-ušta*< *In-urta*<*In-marta*<*Nin-marta* or perhaps *Nin-Mar-Tu.*

With the reading *Za-bà-bà* before us, the name of the god of Ekron, Baal Zebûb, immediately suggests itself for comparison. The usual explanation of this name, i.e. 'lord of flies,' a Zeus ἀπόμυιος, such as was worshiped at Elis in Greece, has never seemed appropriate for the oracle god which was consulted by Ahazia, king of Israel. Perhaps later we will find more evidence of a deity in Western Asia named Zabûb or Zabâb, whose name was reproduced in Babylonia by the scribes as *Za-bà-bà.*

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Babylonian niš *'oath' in West-Semitic*

One point in the fragmentary and difficult ending of the Hadad inscription from Zenjirli is cleared up by reading נשה in lines 28 and 29 as equal to the Babylonian *niš* 'oath.' The repeated נשה יאמר will then mean 'he shall speak (take) his oath,' the final ה being the pronominal suffix (not a radical, which would be א, or the emphatic ending, which does not occur in this inscription). In line 28-29 read: 'Your brother shall take his oath: Has he destroyed, or stolen . . .' (ה not Hafel, which is unknown in ננב, but interrogative particle). Then

[1] See also line 51 of the Yale Syllabary. That *urta* is the reading only of *IB,* was not stated in *Miscellaneous Inscriptions.*